

The New  
**COMMAND**  
RENEW'D:  
OR,  
*Love one another.*

Being an  
Endeavour after the Unity of  
the Spirit in the Bond of Peace,  
by several Uniting Principles.

Among which there are ten Rules for  
a Right understanding of Scripture,  
very useful for these divided times.

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By R A L P H V E N N I N G.

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Psal. 133. 1. Behold, how good and how  
pleasant it is, for brethren to dwell to-  
gether in Unity.

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*LONDON,*

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tain in PAUL'S Church-yard. 1651.

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*dr. 300*

## ANSWER

13

1930-31

To vindt u mij niet erg?

— 4 —

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10. The following table gives the number of cases of smallpox reported in each State during the year 1802.

2016 RELEASE UNDER E.O. 14176

1. *Chlorophytum comosum* L. (Liliaceae) (Fig. 1)

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三〇六

ngay tại thành phố Hồ Chí Minh.



To all who professe love to  
the Lord Iesus, and yet love  
not one another, according to  
his example and command.

Beloved,

 Wish I could say of you as Paul, 1 Thes 4:9  
did say of the Thessalonians,  
1 Thes. 4:9. as touching brotherly love ye need not that I  
write unto you, seeing ye your  
selves are taught of God to  
love one another. But alas ! there's need yea ne-  
ver more need, that I should write unto you of  
brotherly love ; for, whereas there is among you, Cor. 3:1.  
envying and strife, and divisions, are ye not car-  
nal and walk as men ? as taught of men, and not  
of God.

At quis ego tantis, tantillus ego ? What  
am I to such an undertaking as this ? many (the  
unworthiest of whom I am unworthy to follow)  
have gone before me, calling you to your calling,  
love one another. But do they not all say, who  
hath believed our report ? to whom is the Arme  
of the Lord revealed ? Do they not all say, We  
have laboured in vain ? We have cryed indeed  
in the chiefest places of concourse, yea in the  
concourse of the chiefest, even in the City \* we  
have uttered our words, and our Lips droppe  
sweetnesse ; our voice was love, love ; live in  
love,

And in the high place of the City.

love. But no man regarded; all our counself  
were set at nought.

Alas beloved! what hopes is there left for  
me to prevail? if Paul's, if Apollo's, if Christ's  
words have not taken with you, can mine expect  
to finde acceptance? and yet me thinks I hope  
beyond hope, because I know that God hath all  
hearts in his own hand, and can turn them when  
and by whom he pleaseth; therefore though many  
out of their abundance have cast in much, I hope  
my mite will not be rejected. I must confess I  
have for a great while forborn, lest I should be a  
reproach and derision daily; but I am now o-  
vercome, and that by importunity, not so much  
from without (which yet was much) as from  
within (which was more): for these words were  
within mine heart like a burning fire shut up,  
and I was weary with forbearing, I could not  
contain. For while I held my peace from this  
good my heart was hot within me, and while I  
was musing the fire burnt, so that I could not  
but \* first speak with my tongue, and now with

\* The most of these  
heads were preach't at my Pen.  
the Tower of London.

I said, yea to my self and others I often said,  
I was few of days, and therefore I was afraid  
and durst not shew forth mine opinion; I said,  
days should speak, and multitude of years should  
teach wisdom: but the spirit within me con-  
strained me; and I spake and must speak that I  
may be refreshed. My belly! (should I hold my  
peace at such a time as this) if this Wine  
should not have vent, would be ready to burst  
like new Bottles.

But let me not (I pray you) accept [nor ex-  
cept] any mans person, neither let me give flat-  
tering titles nor upbraiding language unto any  
man;

man; should I do so, my Maker would soon take me away. I know God would lay it to my charge.

Censure's perhaps I may undergo; and I indeed expect it; but not from you: let the world scoffe, I care not, having learn't to passe through their good report and bad. I am not ignorant in what a narrow way I walk, how it concerns me to be cautious, both what I speak and how: for who would undertake to moderate the extreme immoderation of our days? and yet for my own part I am not solicitous (good meaning and innocency are carelesse, and seldom fore-think what to say) my conscience; yea God himself bears me witness, that I would not write a Syllable which should give offence. Teach me thy way O Lord, and lead me in a plain path,<sup>Psalms. 11</sup> because of those which observe me.

I would willingly blot out any expression which might be liable to suspicion; for truly (as Cæsar said concerning his wife) it is not enough not to be in fault; but things relating to love, (as Cæsar's wife) should not be suspected to be in fault. I hope therefore if any thing do (seeing it is against my will if any thing do) escape me, which may seem to deviate from the scope; viz. love, that your love (for love of that which I write for and from, viz. love) will cover it with a charitable construction.

I have forbore to instance in any thing touching any part or parties, which might but occasion a prejudice against any of the principles. For as Solomon saith, he that covereth a transgression seeketh love, but he that repeateth a matter separateth very friends, Prov. 17. 9. And we finde it confirmed by experience, that such proceed-

ings, they do but (as Paul said of prophane and vain bablings) increase to more ungodliness and their words (2 Tim. 2.16.17.) will eat as doth a Gaugrene, of whom is, &c. I would therefore, and I wish all would forget that which is

behind, that which is past, viz. \* miscarriages now they came in, as arising from strife and envy; and presse to that which is before, and yet to come, viz. \* Love among Brethren. I have not in the least made it my study or endeavour to dress the matter in any habit, but plain; and I will give you my reason, viz. I would not have words stay the Readers from attending the things. That eloquence offerrs injury to things, which draws us to observe it; seeing words are only for the matters sake, and should be no other then would promote it.

Octavius Augustus had a special care to express his mind and meaning most plainly, and reprehended Marcus Antonius for writing such things that men did rather wonder at then understand.

Zeno was wont to say that he had two sorts of disciples, the one he called λογοφιλες who respect ed nothing more then language; these he liked not so well: the other he called φιλολόγος curious to learn such words, as were fit to exprest things by, and these were his darlings.

Me thinks the Apostles discourse in 1 Cor. 14. should silence all jingling Cymbals; such as affect such words and phrases as rather tickle the itching ears of men, then affect their affections, or leave any impression on the heart and conscience.

For my own part I acknowledge it my principle (and I would be loth my practice should give it

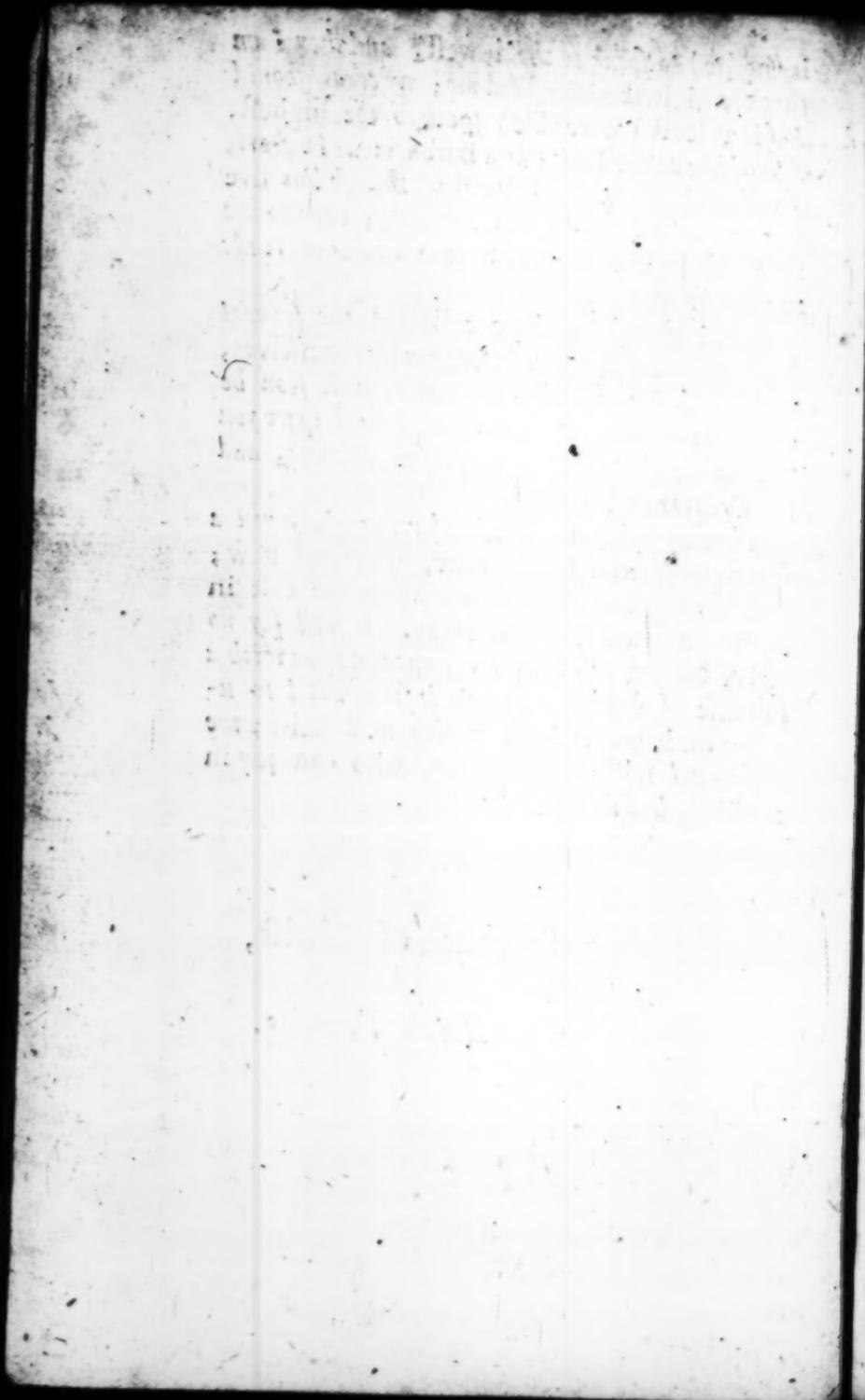
it the lie) to speak to the lowest, and then I am  
sure the highest understand me; whereas should  
I (if at least I were able) speak to the highest,  
I should be to the lowest as a Barbarian. In short,  
I rather choose to speak shortly, though but five  
words, which may be to edifying; then to use  
ten thousand, which when men heare or reade  
they know not.

I had thought to have collected the several  
heads, and have set them before you by themselves;  
but the whole book being but little, will soon be  
run and read over, and therefore I shall spare you  
the labour of Reading, my self of writing, and  
the Printer of Printing.

Thus my beloved friends, having given you a  
foresight of what I have done, why and how;  
and hoping that these things which are cast in  
by the way are not cast away. I shall say no  
more, but pray that it may come unto you with a  
fulnesse of blessing, and be instrumental to u-  
nite your hearts in love, which will satisfie the  
desire and fulfil the joy of him, who can joy in  
nothing, but in being the

Servant of Christ,

Ralph Venning.



THE NEW COMMAND RENEWED:

THE  
NEW COMMAND  
RENEWED:

OR,  
*Love one another.*

PART. I.



Ods *one* and only design is, by the words of his mouth, and the works of his hands; to bring forth his own \* *Image*

Gen. 1. 27

in all times and dispensations; and that is *onenessse*.

When he created man, he made him the likeness and image of himself, *one*; yea, though he created Male and Female, Gen. 2. 24 yet were they not two, but *one* flesh.

When this Image was defaced, and man continued not in his uprightnessse, *that is*, in his simplicity and *onenessse*; that which God aimed at in the restauration of man, was the reparatiōn of his image *onenessse*: that God and man might be *one* againe. Yea, that in Christ all things in Heaven and Earth, which were fallen *out with*, and fallen *away from* man; upon his falling away from God, might be gathered together *into one*.

Ephes. 1. 10

## The New Command renewed:

Yea, all the dispensations and dispensators which God hath left in the world are to disappear and be no more, when once the Saints come in, or (*more emphatically*) into the unity of the faith;

*et riu. evōth tu*  
phel. 4. 13

*mysticis,*  
red.  
Cor. 16. 18  
He without us is not  
made perfect.

That is (as I with submission conceive) when the *Jews* and *Gentiles*, the fulnesse of them shall be called in (and come to the knowledge) or rather the acknowledgement of the Sonne of God, unto a perfect man; \* or the man at age, and the measure of the stature of the fulnesse of Christ; Christ (I mean mystical) is not yet a perfect man at age, is not yet in fulnesse; nor he, till all his Members both *Jews* and *Gentiles* are brought forth. Now when these shall be brought into the unity of faith, which is the acknowledgement of the Son of God, &c. then is Gods design of onenesse accomplished.

Now to the effecting hereof, God hath promised to bestow on his people one heart, Ezek. 31. 19. which is not only in relation to their being new-born, and so being one with God; but as the *Jews* went with one heart to *Jerusalem*, that they might build the Temple: so in relation to this design of the Unity of Faith, God will knit together the hearts of his people, that they shall fly together like *Doves* to the windows: yea, and ere they are aware (I believe) they will finde their souls made like the Chariots of Amminadab, or a willing people. In a word, the top & consummation of all the happiness, which Christ prays for his, is [John 17. 21.] that they all may be one, as thou Father art in me and I in thee, that they also may be one in us. Indeed, the glory of all our hereafter glory will be, an onenesse of communion with the Father, Son, Spirit,

Ezek. 11. 19

Isay 50. 8

Cor. 6. 12

## Or, Love one another.

it, and one another in God, who is *one* in all and *all* in *one*.

But seeing that as yet there seemes to be a breach not only between the *Jews* and *Gentiles*, but between them who have attained to the knowledge and acknowledgement of the Son of God; I shall endeavour to bring the Saints to keep the *unity* of the spirit in the bond of peace; Ephel. 3. 4, &c. for there is but *one* body, *one* spirit, *one* hope, *one* Lord, *one* faith, *one* Baptism, *one* God and Father of all, who is *above* all, and *through* all, and *in* you all.

Now that we may walk together in *one* way, it is requisite that we be of *one* heart, and that which conduceth most thereunto, is, that we be of *one* mind: for the more *unity* there is in judgement, the more there's like to be in *affection* (because *likenesse* produceth *liking*) and the more *onenessse* there is in affection, the more there will be in practise and conversation; the more *union* there is, the more *communion* there will be, and the better; the leſſe *union* there is in judgement and affection, the leſſe and worse will our *Communion* be.

And seeing we can hardly *live* together, unlesſe we *love* together, or as the Prophet saith, (*Amos 3. 3.*) *Seeing* we, cannot walk together unlesſe we be agreed, I shall (*as God enables me*) lay down some *principles*, which if read (*as written*.) without prejudice and partiality, will *not* a little provoke and conduce to *union* and agreement.

### The first Principle.

i. That we may meet to agree together, let us agree to meet together, and that's *meet*: for Principle.

## The New Command renewed:

\* Meetings, are meet  
things.  
Be agreed.

saith the Prophet, how can two walk together, unless they \* meet and come together? so I would read that, which we read, unless they \* agree together: meetings are the *Port* or entry into agreements. And me thinks Christians should not be much intreated to treat together; surely 'tis to be feared, that they are loth to agree, who are loth to meet about an agreement.

**Object.**

Hindrance of meeting.

**Ob.** But what makes the Saints so backward to meet about an agreement?

**Ans.**

These three things.

1. Self-Conceit.
2. Pride of heart.
3. Satans policie.

\* Self-conceit.

Matthew 26. 36

Having exhorted to love *Master* 'tis not *I*. Most men instead of confessing their blindness, aske like the scornfull

Romans 12. 10  
He adds verse 16. Be not wise in your own conceits.

Pharisee, are we blinde? so loth are men to suspect their own defects. It was just so in the time of the division between the *Roman* and *Grecian* Churches, each justified themselvs, and neither would acknowledge themselves to be in the error. But Christians hear a little; if you think your selves in the right, I hope you think so on good grounds, and not that you are in the right meerly by thinking so: now if your grounds be good upon which your conceits are built,

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built, you need not be afraid, nay you may be encouraged to produce them with boldnesse. 'Tis to be suspected that they who refuse to bring forth their strong arguments, have no strong arguments to bring forth. Christ tells us, *Joh. 3. 21.* John 3. 21  
that he that doth truth (*and he that holds truth*) cometh to the light, that his deeds may be made manifest, that they are wrought in God.

If mens arguments be pure and good, they will not be the worse, but the more confirmed by being weigh'd; if they be found either base metal, or counterfeit, the discovery will ingage them to part with them, and to take their part no longer, lest they deceive their soul: *in short*, if they be good, they may do good, they may help others to see the light; *if bad*, 'twill be a mercy they were produced; for you are losers while you follow darkness and lying vanities.

2. The second hindrance to a meeting about agreement is *Pride of heart*; Men are loth to be the first movers, lest they should be thought timorous and willing to yeeld; *but beloved Christians*; Christ Jesus did not so; God and we had never met nor had been reconciled together, had not God come to us first. Though God were offended by us, and had thence just reason to be for ever offended with us, yet he sounds a truce, and makes the first tender of agreement; *shall we not walk as we have him for an example?*

'Tis very observable, that while any one party is low, it pleads for moderation and reconciliation; but when it hath got the staffe in its hand, it scarce mindes, much lesse practises either. *Ah Christians*, the very Heathens will shame us; for *Aristippus* an Heathen, though elder then *Æschines*, who began the strife, sues

<sup>3</sup> Let, pride of heart

## *The New Command renewed:*

first for peace : shall we not be friends , said he to *Aeschines*? *Christians*, I beseech you go to one another, and say as *Aristippus*, shall we not be friends ? And ch that every one would answer as did *Aeschines*, yes, with all mine heart.

*Satans policy.*

3. A third hindrance to a meeting about an agreement is *Satans policy*; we may take up Pauls words when he writes to the *Thessalonians*, 1 *Thesf.* 2. 18. we had come unto you once and again, but *Satan* hindered us. *Christians*, why do ye not come one to another? why are ye not in your journey, 'tis to be feared *Satan* stands in your way and stays you,

*Principle, right understanding.*

## *The second Principle.*

2. Being met, labour for a right understanding, of each others mind ; there is nothing makes men stand at such a far distance as a mis-understanding : 'tis with men now as with the men at *Babel*, the languages are confounded, and they understand not one another.

*See things before you.*

*The delivery of truth to you.*

*At your meetings, seek God about these three things for a right understanding.*

1. That God would be pleased by his own Spirit to declare and make cleare his truth unto you ; that he would make known to you, and make you to know what is his good, perfect and acceptable Will, that so you may walk before him in all well-pleasing.

*The delivery of you truth.*

2. Intreat God, that he would deliver you to the truth, as well as deliver the truth to you ; not only that he would open his truth to your hearts, but also open your hearts to his truth, that so you may close with every truth, embrasing

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ing and welcoming it as your joy, though it should open you to never so many reproaches in the world.

3. Intreat God to remove all obstacles, and to take that out of the way which stands in the way, and keeps you from understanding and owning truth.

Such as these.

1. Self interest in holding any opinion ; nothing more hinders men from going to, or going from an opinion than the interest they have by holding it ; men do not care so much for the opinions they hold, as for what they hold by their opinions. Many a man thinks (*I am confident*) what Demetrius said [Acts 19. 27.] This craft by which we have all our wealth is like to be set at nought, and then we are like to come to nought.

Hence they begin to flie in the face of truth, and oppose it with outragious rage ; so dearly sweet, and sweetly dear is their darling gain ; They see they cannot have the Honey, unlesse they burn the Bees, and therefore fire them forthwith ; they cannot possesse the Vineyard unlesse Naboth be put to death, and therefore he must be dispatch't. When once the copybold of gain and honour is touch't, men begin to look about them, and will never call godlinesse gain, because gain is their godlinesse.

Beleech God therefore that you may be unselfed, and may lay down all your interest of gain and honour.

Let the truth of God be ten times dearer than tenth, or any income of gain and honour, which

*The New Command renewed:*

which cometh in by any opinion; for (as some say) where gold grows, no plant will prosper; so certainly no truth will be dear, nor have heart-room, where the love of money or honour hath taken place.

2. Intreat God to keep you from *passionate discourses* and disputations; or from *passion in discourses* and disputations. For

1. So much *passion* as there is, so much there is to no purpose; yea to an *ill* purpose.

2. *Passion* usually ariseth more from and for *self* then *Christ*.

3. *Passion binders* the efficacy of the argument; for the *tingling* of *passion* hinders the sound of truth.

4. *Passion unfits* a man for discourse, and *confounds* both memory and understanding; so that as Aristotle hath observed *οἱ εἰς τὰς ὁρὰς τὸ αὐτὸν κλίνειν οὐ δύνανται*; they that are in *passion* cannot discern nor judge of truth.

5. *Christ loseth* more by the *passion* then he gains by the disputation; for while you seek to honour him, he finds himself to be *dishonoured*.

*Δυοῖν αεγόντων διατέρπει πυρηνέα, οὐ μὴ αντιτείνων τοῖς λόγοις, σοσώτερος.*

*When two dispute, and th'one begins to rage,  
The other not retorting is more sage.*

3. Intreat God to remove prejudices, for that doth very much prejudice the entertainment of truth. *Abab* had such a prejudice against *Michaiah*, that he would not call him *Prophet*, but [1 King. 22. 8.] *Michaiah the son of Imlah*. *There's one man, Michaiah the son of Imlah, but I hate him, for he never speaks good concerning me but evil*; but as *Jehoshaphat* said to *Abab*,

The New Command renewed : 25

Abab, Let not the King say so ; even so would I say to you, Christians ; let not Christians say of one another, this is a rigid man, I will not hear him ; or this is a Sectary, I will not hear him. Beg of God that prejudice may not binder closing with truth.

The third Principle.

3. When God is sought, and you begin to discourse, deal faithfully as in the presence of God ; use not policy and sophistry to vaile the truth. Do not ye equivocate nor mince your meanings, hiding it under dubious termes, but propose all things clearly. Affect not novelty or nicety of language, but speak in known and familiar phrases.

Principle, speak plainly and clearly.  
Fit words are better than fine.

Many times there's such a do kept about termes, that befor the discourse be ended, men lose themselves and the question too : therefore speak plainly and not in parables. \* It's no little vanity to speak such words as will constrain you to use twenty, and sometimes twenty times more to explain what you meant.

\* How many good words have these three words cost.  
υποστοιχ.  
ομοσοιχ.  
διασοιχ.

The fourth Principle.

4. Be as willing to hear as to speak ; a man should hear twice as much as he should speak, and it seems to be intimated in his having two ears, but one tongue. Were there in times of discourse more hearers and fewer speakers, there would probably be easier and speedier determinations ; much talk binders observation, and keeps things from being weigh'd. A man shall meet with such ballatives, as like the

Principle, hear much, speak little.

beats

THE FIFTH PRINCIPLE.

beating of an unbrae'd drum) are able to beat some men out of their wits, at least their patience; they are so confusedly busie, and so busily confused.

### The fifth Principle.

5 Principle, weigh what is spoken.

5. Weigh not who speaks, nor how it is spoken, but what is spoken; you should not overvalue, nor undervalue a truth, because ye like or dislike the party or his manner of speaking. Some-time (*according to the Proverb*) we dandle the child for love of the Nurse, and take up an opinion for his sake that brings it; \* and others refuse an opinion because such a one holds it.

\* Maldonate said of the explication of a piece of scripture, that it was most agreeable to antiquity, but because Calvin had so interpreted it, he would choose a new one.

Phil. 4:5

But Christians, consider what you do; would a man take poysen, though from a Father, or tefuse a Cordiall though from an enemy? It was better said, *Amicus Plato, and Amicus Aristoteles, sed magis amica veritas.* And the Apostle rejoiced that Christ was preached, though they that preach him did it out of envy and to add to his bonds; go from any man to go to truth; but go from no truth to go to any man. As Christ said; the pollution is not from without, neither indeed (in this sense) the purity. What is the word the better for being in Pauls mouth, or the worse for being in Apollos? What is the Heavenly treasure the worse for being brought in an earthen vessell? or the better when handed to us by an Angell? is the word of Wisdome the better for the Wisdome of words? or is truth the lesse beautifull because naked and not arrayed with Sattin words, and filken pbrates? what though a man have neither silver nor gold to give you, is not Christ worth the receiving?

Tis

"Tis strange to see how men are led into, and led out of opinions meerly by an opinion of the man. The *Philosopher* (though he were the same man and of the same minde) in his *squalid rags*, could not finde admission, when better robes procur'd both an open doore, and reverence. *Boldnesse* and *readinesse of speech* with the most (though not with the most judicious) bears away the *Bell*. To go from *Aristotle*, though a man go to reason, is, or had *wont to be*, no small disgrace in the schooles.

If *Herod* ipeak, then it is the *voynce of God* and not of man ! but if *Paul* speake, then 'tis what will this *babler* say ? Some cannot heare unlesse a *Doctor* preach; others will not heare if a *Doctor* preach. Surely *Christians*, these things ought not to be so; *truth* should be *welcomē* to us though the *Devill* the father of lies brought it to us ; and *no hing but truth*, though an *Angel* from *Heaven* be the messenger.

### The sixth Princip'e.

6. Let not custome beare *say for or against* an opinion. Let not Antiquity or Novelty make you respect or disrespect a truth ; *further truth for truths sake whether old or new*. Though all truth be old\*, yet our *sight of truth* may be new ; why then should *new light* be a trouble to some, or *tradition* a burthen to others ? why should *Divine* or *Orthodox*, or *Orthodox Divine* grow out of date ? or why should not a *Gospel-Preacher* be in season ? Some like words and practices because of *custome*; others have no other reason for their *dislike*. *Never walk by what hath been done, or what is done, unles si be what*

<sup>5</sup> Principle, custome.  
Christ call'd himself  
truth, not custome.

\* Old truths may come  
newly to light, God is  
not tied to time, for  
the gife of illumination. - Dr. Hall.

Matthew 19. 8

*what ought to be done.* Reduce things to their primitive institution ; and then see what God saith of them, as our Saviour told the Pharisees, Matth. 19. 8. Though Moses for the hardness of yont hearts suffered you to put away your Wives, yet from the beginning it was not so.

Men do now adayes by *opinions*, as many do by their *cloaths* ; some will keep to their great grandfathers habit and fashion ; others as changeable as the *Moone*, think they are never in fashion, unlesse they be ever changing fashions. Some cannot like a truth because 'tis not of *ancient standing* ; others like it because it is of *yesterday*. Some can reverence none but *gray-hair'd* opinions, others like none but youthfull and *smoothfac'd* ones. Tis true the \* *multitude of yeares* teacheth wisdome, and so may the \* *few of dayes* ; 'tis *truth*, and nothing but the *truth*, and all the *truth*, which should have our esteem; whether it be old or young ; whether the first borne of *time*, or the last.

\* Age.  
\* Youth

7. Principle, proper  
Arguments.

Cor. 2. 13

### The seventh Principle.

7. In all discourses and disputations, *use proper Media* or arguments to prove your tenets by ; bring not *Scriptures* to your *reason*, but your *reason* to *Scripture*, or judge reason by reason, and *Scripture* by *Scripture*. *Morall arguments* are not fit and proper to prove *naturall Principles* by, nor in many things *rationall Arguments* to prove or disprove *Scripture* by. Prove *spirituall things* by *spirituall Arguments*, as the *Apostle hints to us*, & Cor. 2. 13. which things also we speak, not in the words which *trans wisdome teacheth*, but which the holy

Oh oft

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Ghost teacheth, comparing spirituall things with spirituall ; or judging spiritualls with spiritualls. The Apostle did not borrow words or Arguments from without, but fitted spirituall Arguments to prove spiritual things. Never draw Ecclesiastical conclusions from Politicall premisses.

### The eighth Principle.

8. Discourse not to cavill but to convince, or <sup>8. Principle,</sup> to be convinced. Many discourse & dispute more <sup>cavil not.</sup> for faction then satisfaction, and hence come so many fractions.

Many yet too many , discourse and dispute to shew forth themselves more then truth ; taking more care to shew what may be said, then what should be said : ever carping and making objections, when there needs none to be made.

### The ninth Principle.

9. When truth is spoken, yield to it ; men think it a shame to submit and surrender them selves after they have so long and so stoutly stood in the defence of their opinion : and therefore though they be convinced that their tenet is at least suspicious, like so many sophisters in the Schooles they study to evade by distinctions, rather then give glory to God in confessing their sin.

But Christians, 'tis no small conquest and victory that you obtain, when your self, error and darknesse is overcome and captivated by truth. 'Tis an honour to be overcome by truth; but to overcome the truth is shame. Plutarch makes it a great discovery of proficiency in virtue, when a

B

man

*The New Command renewed :  
man doth not take it ill that he is confuted.*

*The tenth Principle.*

10. Principle, practise  
together.

10. *When, and as far as you are convinced,  
practise. Go together as far as you can ; what  
need you part till needs must ? you can agree to  
preach, hear and pray together, though in o-  
ther things you differ. I have seen such sweet suc-  
cesses upon the Prayers of Christians met toge-  
ther, who have differed in several opinions, that  
I cannot but beseech Christians, that they would  
not forsake the assembling of themselves together  
as the manner of some is.*

Heb. 10. 25.

Phil. 3. 15.

*Let us therefore Brethren, as many as be per-  
fect, be thus minded; and whereto we have al-  
ready attained, let us walk by the same rule: and  
if in any thing ye be otherwise minded, God  
shall reveal even this unto you.*



PART. II

More uniting Prin-  
ciples.

*In the mean time let us like Christians observe  
these ensuing Principles. They are as false, and  
you may guess at the nature of our wounds by  
them, I shall leave the application of them to  
the blessing of God.*

11. Principle, forbear-  
ance.

11. *Let us bear with one another, and forbear  
one another in love ; We are commanded  
to bear one anothers burdens, Gal. 6. 2. That so  
we may fulfill the Law of Christ; and we shall  
undoubtedly be commended ; for 'tis according  
to the good will of Christ, if we bear one an-  
other's*

thers burdens. I am confident 'tis a burden to many a soul that they are not in all things like minded unto their brethren ; Yea, 'tis not without some fear and trembling that in any thing they disagree from so many worthy and gracious men that are otherwise minded. Oh help to bear, or at least bear with the burden.

You cannot keep the unity of the spirit in the bond of peace, unlesse you forbear one another in love, as appears most plainly by their connection, Eph. 4.2,3. forbearing one another in love, endeavouring to keep the unity of the spirit in the bond of peace : this endeavour for unity and peace will be lost, unlesse God who bears with us, teach us also to bear one with another.

*Take these reasons for forbearance.*

Reasons for forbearance

1. The oneness of your end.

1. You all pretend, yea, I hope intend the same end : you profess one and the same design, viz. the advancement of the *Gospel of Peace*, and the *Peace of the Gospel*. Should ye not therefore in relation to this end, rejoice that Christ is preach't, though some should preach him out of envy and on purpose to adde to your bonds ? it was Pauls joy Phil. 1.15.16.18.

Why my dearly Beloved, are ye Ephraim against Manasseh, and Manasseh against Ephraim, seeing both are for Judah ? Oh that Ephraim might not envy Manasseh, nor Manasseh vex Ephraim any more. See that remarkable passage in Mar. 9. v. 38 saith John, Master, we saw one casting out Devils in thy name, and he followeth not us, and we forbade him, because he followed not us. Christians, is not this many a mans language ? forbid him; silence him; oue with

*The New Command renewed:*

with him, down with him, why so? why, because he followeth not us. But Jesus forbade John to forbid him; for ver. 39. Jesus said, forbid him not; and he gives two reasons of it; First, no man which shall do a miracle in my name, can lightly speak evil of me. Secondly, v. 40. for he that is not against us, is on our part. Christians, can he be against you that is for Christ; what though he follow not you, he notwithstanding carries on Christs end; blessed God, forbid this, that we should forbid one another to do thy work.

i. Reason, you agree in the most and best.

2. You agree in the most and the best things. The Fundamentals and essentials of Religion (*in which you to whom I write do agree*) are of far more worth, and therefore of far more concernment to ingage you, then circumstantial and accidentals (*the things in which you disagree*) are to disingage you.

3. Reason, consider your selves.

3. Consider that your selves also are men subject to the like infirmities with your Brethren, and subject to the like passions, and have also your failings and aberrations; in many things we offend all; who is there that sinneth not? good Lord! if thou should'st be so soon angry with us as we are one with another, who could stand? I beseech you to read this Scripture with all lowlinesse and meeknesse of mind, Gal. 6.1. Brethren, if a man (or as the margin reads it, although a man) be overtaken in a fault, ye who are spiritual, restore such an one in the spirit of meeknesse; why so? considering thy self, lest thou also be tempted. If thou be tempted, that which thou findest fault with, may be thy fault.

Gal. 6.1.

The

Or, Love one another.

The second Principle.

2. Until ye are agreed, have charitable thoughts, not hard and harsh censures of each other's walking. Judge it rather to be conscience than stubbornnesse, which ingageth men to walk in different courses. You would have others think so of yon ; why will not you think so of others ? who would not think but that to have every mans good will, to keep the love of relations, to enjoy their liberties, men would comply with any thing, were there not an awe upon their consciences? whence it may arise, I will not question.

Love thinks no evil, viz. of others, as well <sup>1 Cor. 13. 5.</sup> as towards others. Love banisheth jealousies and suspicions, and so consequently censures.

The third Principle.

3. Draw not away your love when God draws <sup>3. Principle, love who</sup> not away his love; dare any man deny his love <sup>God loves.</sup> to that man, where God grants his love ? If any man love not the Lord Jesus Christ, let him be Anathema Maranatha. But is any man beloved and a lover of Christ ? Oh take heed, deny him not your love. Let that of the spirit which appears in him, draw thine heart more towards him, then that of flesh which appears, take off thine heart from him.

We many times take notice of that which will divide, and not of that which will unite. A small error was soon espied in certain pictures of Apelles, when a thousand excellent touches were not at all observed. One hour of Eccluse

causeith the Sun to be more gazed on, then a thousand faire days. Those souldiers who followed *Cæsars* triumph, published his vices, but concealed his vertues. But dear Christians, let us rather say one to another, as Queen Elizabeth said to the Lord Burleigh, sit down my Lord, we make much of you, not for your bad leg, but for your good Head. Let us make much of each other and sit down together, not because there is badnesse in the feet; but because there is goodnessse in the head and heart.

#### The fourth Principle.

Principle, censure  
intentions.

4. Censure no mans intention, till his practice, either words or works discover his meaning. Many times by their fears, jealousies and suspicions men create that in their hearts, which had never a place in the suspected parties imagination. *Jacob* was needlesly troubled and causelessly afraid of his brother *Esau*, when nothing gave him occasion to suspect his brother, but his own guilty conscience, which told him he did deserve it. *Jacob* fears that he came to execute revenge, when he comes to welcome home his brother, and entertain him honourably.

Jealousie is as quick as *Martial Law*; arraignes, condemns and executes all in a moment.

Mistakes of things  
and things to be done  
since.

\* Nothing doth more hurt and wrong to friends then jealousies. Some cry out of some, these men intend nothing but *Anarchy* and confusion; so that shortly there will be no difference of (not respect to) persons. Others cry out of others, these men intend nothing but *Lordship* and

and tyranny, to encroach all power into their own hand, and so to be Masters over our faith, and to lord it over the Lords inheritance. But why are ye become evil judges of thoughts? are you the searchers of hearts? you would judge more righteous judgement in this, to judge according to appearance.

*The fifth Principle.*

5. *Do nothing whereby to incense and exasperate one another.* Provoke one another to love <sup>5. Principle, Incensa-</sup> <sub>not.</sub> as much as you can, but to wrath as little as you may, nay, not at all. 'Tis becoming Christians to use soft words; and they turn away wrath; but many words stir up strife. Bitter words are like sharp swords, they pierce to the very soule. But let others passion provoke your <sup>Prov. 15. 1.</sup> compassion. 'Twas sweetly said of Calvin concerning Luther, *Though he call me Devil, I will call him Saint.* Oh that Christians would learn that lesson of Christ, *When you are reviled, revile not again!*

Alas! do not men speak bitterly against bitter speaking; and write bitterly against bitter writings, becoming *inexcusable* thereby? <sup>Rom. 2. 14</sup> for wherein they judge others they condemn themselves, being doers of the same things. Oh that Christians would overcome evil with good, passion with meeknesse, bitterness with sweetnesse; for a soft tongue breaks the bone, *Prov. 25. 15.* Oh how did *Abigails* affection conquer *Davids* passion, though heated seven-fold! And how did *Davids* kindnesse to *Saul*, make *Saul* confess *bis unkindnesse* to *David*? However others carry themselves toward us un-

## The New Command renewed:

becoming Christians, our carriage toward them should be no other then is becoming Christians.

A Publican will love where he finds love, and salute when he is saluted; but you (*ah you Christians!*) are to exceed and excell in love; to love when you are not loved, (*though the more you love, the leſſe ye be heloved*) to speak faire when you are ill-spoken of, not to render railing for railing, but contrariwise blessing, knowing that you are thereunto called.

*Christians* should be as the *Angels*, which are greater in power and might, yet bring *no railing accusations* before the Lord; Michael the Arch-angel disputing with the Devil about the body of Moses, durst not bring (*beareke ye Christians*) he durst not bring a railing accusation, but said *The Lord rebuke thee*. Let us do for the future, as *Johns disciples* did by their Master, when Herod flew him, *Mat. 14. 12.* they took up the body and buried it, and went and told Jesus. Let us bury in oblivion all railings and injuries, *only go and tell Jesus, and say, Lord rebuke them.*

### The sixth Principle.

6. Principle.

*6. Go not about to make one another odious by representing things worse then they are.* Many times the picture of the Lion is more dreadful then the Lion himself. *Good Lord!* in what black, ugly and deformed shapes do men set forth one another, as if they were Monsters and no men?

*Ab* ——————

————— *Pudētque referre,*

*Hac*

Or, Love one another.

Hæc dici potuisse, & non potuisse refelli.

*Ab* — — — — —

I blñsh to tell it,  
That I can speak it,  
But cannot refell it.

Tertullus never strained his Oratory against Paul, nor Tobias and Sanballat theirs against Nehemiah, more then Christians (if at least they be as they are called) do strain theirs to bring one another under disrepect and odijum.

### The seventh Principle.

7. Draw not conclusions from other mens Principles & then say they are their opinions. We may 7. Principle make the same complaint as David, they wrest, torture and wrack my words. Alas ! men set every thing on the tenter-hooks, and stretch and twist every Principle like a nole of wax.

Alas ! What pity 'tis to see men invert and pervert one anothers words, and at length to draw such conclusions as would make one think they meant what they never meant ? 'Twere a good thing to interpret candidly, and when a thing will bear a double construction, to take it in the best sense. But we see by sad experience that Sophistry makes more Syllogismes then Logick doth.

So some mistook and misreported Paul, Rom. 3.8. as if he had said, *that we might do evil, so good might come thereof.* So the Jews depose that Christ said he would *destroy the Temple at Jerusalem* in three days and raise it again, when he spake of his Body, as appears, Joh. 2.21. what words thus wrested and perverted may not be cal-

## The New Command renewed:

called heresie and (as they said of Christ's words) Blasphemy? when if taken as meant, and in their proper sense, may be found very sound and consonant to truth. Take heed therefore of glossing or commenting upon another's Text.

### The eighth Principle.

8. Principle, Do as you would be done to.

8. Grant to others what you would have others grant to you. We are usually better at receiving than at giving; we care not how much we receive, nor how little we give: though it be more honorable to give than to receive? When our selves are inferiors and others superiors, we beg (as did the servant, Matt. 18 26) Have patience a little, have a little patience; but when our selves are superiors, and others inferiors, we have no patience at all.

Jesus Christ sums up the Law and the Prophets in this Principle, [Matt. 7.12.] Therefore all things, whatsoever ye would that men should do to you, do ye even so to them. This is all that the Law, viz. love thy Neighbour as thy self, doth require, and the doing of it is the fulfilling of the Law. 'Tis indeed a golden rule, a royall Law, the standard of equity, according to which we must converse with all men.

Ab Christians! did we make other mens causes our own, we should say the case is altered. Job pleads thus with his friends, I could also speak as you, if your soul were in my souls stead, I could heap up words against you, and shake my head at you; But I would strengthen you with my mouth, and the moving of my lips should asswage your grief.

Many a great Commander have upon this re-

ry

ry consideration shown themselves exceeding merciful and kind to their captives, considering it might be their own case, and then they would be glad of mercy. And indeed victory to generous minds is only an *inducement* to *Moderation*.

See how *Adonibezeks* conscience flies in his face for his cruelty, when he himself was served by others as he had served others, *Judg. 1. 7.* And *Adonibezek* said, *Threescore and ten Kings, having their thumbs and their great toes cut off, gather'd their meat under my table; as I have done so God hath requited me.*

*The ninth Principle.*

9. *Do nothing in prejudice or partiality;* the one will make you an enemy to good, the other will make you a friend to evill. Prejudice will take in nothing, partiality will take in any thing.

*Alas!* such is our misery that men part Religion, and love by *parties*. Men love not (*as God loves*) without respect of persons; but men love such, because they take part with them and their designes; and have prejudice against others, because they are not their followers.

Till we *love one another* according as Christ hath given us command and example, as he hath loved us, that is *as his*, we cannot expect so sweet a concord, as then we may.

*The tenth Principle.*

10. *Ascend or descend, go higher or lower, do any thing (Sinne excepted) that you may agree.* <sup>10. Principle.</sup> Become all things to all men, if at last by any means

means you may winne some. No such way to win one anothers love, as by denyiug our selves to seek one anothers wealth.

*Nature is so in love with unity, that Particular beings will forsake their own interests their elements and centres which are their rest and happiness, rather then there should be breach or vacuity in nature; and 'tis but reason that particulars should serve the universall, [for they who so lose, shall save] seeing that unless the vessell be preserved their Cabins cannot.*

*Alas Christians! how will ye thus seek every man his own, and not the things of Jesus Christ? Oh how glad am I! my joy is now fulfilled saith John, at Christs increase, though his increase be my decrease; and Paul would rather starve himselfe and never eate flesh while he lived, then do any thing which should offend or sadden his weake Brother.*

Bodies ductile and tensile (*metalls that will be drawne into wires; wooll and towe, which will be drawn into yarne or thread*) have in them the appetite of not discontinuing so strong, that they will follow the force which wire draws and pulls them out, rather then discontinue or forsake their owne bodies.

*Cratisclea the mother of Cleomenes, (when he was loth to send her for a pledge into Egypt) said unto him; come, come, put me into a ship, and send me whether thou wilt, that this body of mine may do some good to my Countrey, before crooked age consume my life without profit.*

O that there were such a heart in us, but to lay aside our own particular relations and interests, that there may not be so many a breach in

selve in the publick; let us be weak with the weak, as well as strong with the strong, that we may make up breaches.

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### III. PART.

For a further help to unity I shall lay down some other Principles to unite our judgements; and submit them to the judgement of the Saints, whether they speak according to God or no.

#### The first Principle.

I. **S**eeing there is nothing to be practised, believed or taught, which is not agreeable to the mind of God, Let us make the Word of God our Judge.

1. Principle, make the Scripture judges

The Scriptures (*us is granted by all that I write to*) are the touchstone by which all religious Principles and Acts are to be tryed. To the Law and to the Testimony, if they speak not according to this rule, 'tis because there is no light in them, Isa. 8.20. Let nothing passe for currant coine, which hath not this stamp upon it.

Certainly no Christian will refuse to make the truth of God contained in the Scriptures the judge of all he holds and practiseth, it being the basis of both, if they be laid on their true foundation; 'tis the tryal which tries all; and therefore bring your opinions to the light, to see whether they be of God or no.

If the Scriptures write *ius divinum*, divine right upon any opinion, 'tis then authentick; but all

all other authority is not sufficient to command either faith or practice. The *Bereans* [Acts 17. 11.] were cal'd more noble then they of *Thessalonica*, because they did not take things upon trust, and believe *implicitly*, but searched the Scriptures daily, whether these things were so. If any man or *an Angel from Heaven* bring you any other Doctrine, let him be accursed, Gal. 1.8.

Certainly these are the undoubted, perfect and infallible rule, for all matters of faith and practice, or God could not judge the world by them at the last day.

Let us do therefore as the *wise men*, when they saw the *starre*, go up to *Jerusalem*, that is, to the Law and to the testimony, and willingly acquiesce in the *Answer* we receive from the *Oracles of God*.

### The second Principle.

2. Principle, Right understanding of Scripture.

Three helps to understand scripture.  
1. The Spirit.

James 1.5.

Luke 11.13.

2. Labour for a right understanding of Scripture; for the want of this makes all our differences; we erre, not knowing the Scriptures. Every one indeed brings Scripture, but most bring their owne, not the Scriptures owne sense, for their opinions.

For a right understanding of Scripture take these three courses.

First, Consult with the spirit of God. None knoweth the mind of God, but the spirit of God, 1 Cor. 2. 11. The Philistims by plowing with Sampsons heifer, came to know his riddle. If any therefore want wisdom, let him ask it of God, who giveth liberally and upbraideth not; yea he giveth the spirit to them that ask him.

Secondly,

Secondly, Consult with the Saints ; for the secret of the Lord is with them that fear him, and he will shew them his Covenant, [Psal. 25. 14] converse with them who converse with God. The Saints have clearer apprehensions of the Scripture than other men ; and can give a better account of the mystery (*not so perhaps of the History*) than many a learned man can do : the reason is apparent ; for the godly man, though illiterate, hath the Law in his heart, and the truth in his inward parts ; *The Bible is transcrib'd within him.* But the most learned man in the world (if not a Saint) hath it not in the experience, though he have it in the expression.

Not beloved that I speak in *disslike* of learning and its use ; no, I do confess that next to the Lord Jesus Christ, and Communion with God in him, there is *no portion* (whether riches, honours or pleasures) *like unto it*, in my esteem. This by the way ; now to our purpose. Prov. 24. 6.

It is good therefore to consult with the Saints, a conjunction of Counsellors will do well, for in the multitude of them there is like to be safety, *Prov. 11. 14.* As to depend only on other mens judgement, were to make as if the spirit had not come to thy self ; so to depend only on thy own judgement, were to make as if the spirit of God had not come to others.

Thirdly, Use such *Helps* as God hath made useful to others for their right understanding of Scriptures. Three other Rules.

Such as God hath made useful to me and many other Christians, I shall set before you ; I speak as to wise men, judge ye what I say. Rules for the better understanding of the Scripture.

## The first Rule.

~~The first Rule.~~

1. That the Father, Son and Spirit; as they are one, so they agree in one, Job. 5. 7, 8. they have but one designe. The Father, Son and Spirit are not like the gods of the heathen (*which indeed are not gods*) always quarrelling one with another, clashing against, and contradicting one another, though they will many things, their will is but one.

Therefore if you find in Scripture, that the Sonnes designe in Redemption, seems to be of larger extent then the Fathers in Election, and the Spirits in Sanctification, reconcile it by this rule, for there is but one and the same object of the Fathers Election, the Sons Redemption, and the Spirits Sanctification to eternal life.

## The second Rule.

2. Every particular is to be interpreted by the scope of the whole, and that will free Scriptures from all seeming contradictions.

Paul saith, Rom. 3. 28. a man is justified by Faith, without (\* or apart from) the deeds of the law: but Iam. 2. 24. Ye see then how that by works a man is justified, and not by faith only, \* or alone.

Now here seems to be a contradiction; but the scope of the Scripture will untie this knot (*as I understand*) thus. By Faith alone we are justified, but the Faith by which we are justified is not alone; 'Tis not (*as I conceive*) the work Faith, nor the works of Faith, but a working Faith whereby we are justified.

By Faith the Person is justified, and by works the Faith is justified; and thus beloved (*I hope*) you see clearly, that there is not concordia disors, a disagreeing agreement, but discordia concors,

~~Xmple.~~~~Moyor.~~

conuers, an agreeing disagreement between these two  
Scriptures.

One saith (to this our purpose) that to hang on any  
word or phrase in a Text and neglect the scope, sa-  
vour of an Hereticall disposition. And Luther hath  
a sweet saying to this purpose, *Grammaticam dicit  
Theologia cedere, quoniam subiecta sum verba rebus, non  
res verbis: vox mundi sensum sequatur & litera spiritu-*rum. The sense in short is this, Words must give  
place to the matter and sense; His reason is this, be-  
cause the matter is not for the words, but the words  
for the matter. And again Divinely, *Iste modus in-  
telligendi aut interpretandi Scripturas, diversa scil.  
ex diversis locis decerpere, est fallacissimus; habenda i-  
gitur est tota Scriptura ante oculos, & coniraria con-  
traria conferenda.* That way of understanding or in-  
terpreting Scriptures, viz to gather diverse things  
from diverse places, is most deceitfull: the whole  
Scripture therefore is to be had before our eyes, and  
contraries to be compared with contraries.

Friends, I hope it will not be an offence to any to  
quote an Author; for I believe, 'Tis as lawfull to  
consult with the experience of dead as of living Saints.

### The third Rule.

3. The place is not truly interpreted, nor consequent; *nam  
well inferr'd, the consequence whereof is an absurdity,*  
and speaks any thing to the disparagement of the  
God of grace, or the grace of God, as Luther (Divine  
Luther) *Omnis Scriptura est pro Christo interpretanda,  
ex. gr. Serva mandata, scil. in Christo; quia sine Christo  
nihil potest;* All Scripture is to be interpreted  
for Christ; as, keep the Commandments, viz. in  
Christ: for without him ye can do nothing.

And again, fully excellent and excellently full:  
*Si adversarii urgens Scripturam contra Christianos*

*urgeamus Christum contra Scripturam.* If our adversaries urge Scripture against Christ, let us urge Christ against Scripture.

If the interpretation of any Text draw such inferences after it as these, viz. That God is unjust; that God is mutable; that God cannot do all things; that Christ is not able of and by himselfe to save to the utmost, that the Saints shall not be kept through Faith by the power of God to salvation: I lay, if such inferences follow the interpretation of any Scripture, 'tis not truly interpreted: for they cannot speak against the truth, but for the truth.

#### *The fourth Rule.*

4. Take heed of distinctions; though there may be use of them, yet for the most part, the most part of distinctions arise from darkness and ignorance, or from wilfulness: Therefore take heed of them, and admit not of any which are not well grounded on the Scripture. Did we speak more punctually to all points, and more distinctly, there would be fewer distinctions.

It is a common thing with many men, that cannot, or will not (Ob that there were not such as will not.) understand the truth, to raise distinctions and evade that way. When men know not what to say then like Sophisters they cry distinguish, we must distinguish. And then Materialiser and formaliser, stricte and late (poore thread-bare scarmes) are tossed up and downe like Tennis-Balls.

#### *The fifth Rule.*

5. Parables and similitudes hold not in the particulars, but in the whole; nor in every sentence, but in the scope.

They runne not on all fourte, as we say; they are of more use for Illustration then Demonstration. And

## Or, Love one another.

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I believe there is not a truth held out in a parable, but it's held forth also in some other place of Scripture, which will be better to ground on, being usually more cleare.

## The sixth Rule.

6 Seeing God in Scripture speaks much in a little, interpret Scripture in the largest sense. Scripture is like to Laws of favour, which are to be extended as farre as may be. We wrong many a Text of Scripture by confining, bounding and limiting it in a narrow compass.

of Rule.  
The Hebrew  
Doctors say the  
the Law hath  
favour-faith,  
i.e. makes of  
ways to be  
and applied.

The Evangelists look upon severall Texts as fulfilled in their days, which were fulfilled long before; as Matib. 3.17. Then was fulfilled that which was spoken by the Prophet Jeremias, saying, &c Now this was fulfilled Literally in Jeremy 31. 15. When Ephraim (which came from Rachel) was in captivity, and fulfilled here by allusion; as much as if it had been said, we may now take up the words of the Prophet; as if that place was not fulfill'd till now. And so you shall often finde severall Texts upon severall occasions applyed to severall uses; which shewsthat the sense should not be confined. As for instance, that Text [Hab. 2.4. The just shall live by Faith] is applyed in severall senses, as appears by compassing it with Romans 1. 7. Gal. 3. 11. Heb. 10. 38. in all which places 'tis quoted

## The seventh Rule.

7. No place must be interpreted so as to make the two Commandements, love God and love your Neighbour, to prejudice each other. As the Proverb is, we must not rob Peter to float Paul. We may not take from God, to give to our Neighbour; nor take from our Neighbour, to give to God.

## The New Command renewed :

*As Honour thy Father and thy Mother: now we must not under pretence of honouring our Parents dishonour God; no, 'tis obedience to disobey them, wherein we cannot obey them, unless we disobey God.* Neither may we under pretence of Corban or a gift, refuse to do ought for our Father and Mother, as God commands us, lest we make the word of God of none effect.

### The eighth Rule.

8. Distinguish between things spoken properly, and things spoken figuratively, as also between things meant literally, and things meant spiritually. The Prophet Malachy said, *Mal. 4.5.* that *Elias* must first come, which was spoken of *John the Baptist*, as *Christ* cleares it. *Mat. 17.12.* So these words *Mat. 16.6.* Beware of the *Leaven* of the *Pharisees*, are not meant properly, but figuratively.

If a man should take that place [*Mat. 5. 29. If thine eye offend thee, pull it out*] literally, he might be guilty of Selfe-murder. Therefore it is to be understood spiritually; viz. of any thing that is as neare, deare and tender as our eye to us. *Origen*, who interpreted all, or almost all other places of Scripture mystically, understood this place literally [*Mat. 19. 12.* Some make themselves Eunuches for the Kingdome of God] and thereupon gelded himselfe: but surely *Origen* had not that *ab origene*; for from the beginning it was not so; it was not *instituted* by God; therefore must not be executed by man.

### The ninth Rule.

9. All places which speak of Administrations and Administrators, are best understood and interpreted, the nearer the sense comes to Gods designe. Gods designe is, *Eph. 4.11, 12, 13.* by all Administrators and Administrations to bring about the perfecting of the Saints, the *works* of the Ministry, and the *estifying*.

## Or, Love one another.

ing of the Body of Christ, till we all come, &c.

Now all Administrations and Administrators being to help on this, the places of Scripture speaking of such things, are undoubtedly best understood in the sense which doth promote that worke.

### The tenth Rule.

10. If Scripture speak it, believe it, though Reason <sup>to Rule.</sup> cannot finde out the reason of it. The Scripture saith in Job 26. 7. That the earth hangeth on nothing. The Scripture saith, that one is three, and three are one. 1 Ioh. 5. 7. How can reason think this true? and yet 'tis true; for God who is truth, and speaks nothing but truth, saith 'tis so.

Yea, let me adde, that could God be comprehended by our reason, we might think it reason to think he were not God.

### The third Principle.

3. If after all these endeavours, to attaine and ob-<sup>s</sup> taine the right understanding of Scripture, they yet seem in any particular to speake darkly: and as to external dispensations, thou know not whicth to close, make holiness thy Rule.

That way which conduceth most to self-abasing and Christs advancement, is the safest: and did Christians judge of opinions and practices by this Rule, they would better discern between things that differ.

You heare men say this is Christ, and here is Christ, and both may seem probable to you; but you know not how to determine: there are strong arguments on both hands. Now consider, and in good earnest weigh, and that without partiality, which makes most for a most exact walking with God, and building up one another in the Faith and feare of Jesus Christ, and accordingly engage.

## The New Command renewed:

### The fourth Principle.

Principle.  
er. 15. 20.

4. Make not that common to all, which God hath made peculiar to some; nor make that peculiar to some, which God hath made common to all; do not ye *inlarge* when God hath *straitened*, nor *straiten* when God hath *inlarged*. Cast not *Pearles* before *Swine*, nor give the *Childrens Bread* to *Dogs*: neither refuse to give the *children* bread, and deny not *Pearles* to them whom God hath made his *Iewells*.

*Give every one his due*; tribute to whom tribute, love to whom love, honour to whom honour. *Be not you shy* of joyning your selves when God will joyne himselfe; lest you call call that *common* and *uncleane* which God hath *sancitified*. be sure also to make a difference between the *precious* and the *vile*; then God will make you unto this people a *fenced brazen Wall*, and though they fight against you, they shall not prevale; for the *Lord* will be with you to save you.

### The fifth Principle,

Principle.  
er. 15. 20.

5. Confine not God to any, nor deny to God any way of working; know this, that he worketh, when, where, how, and by whom he pleaseth. Because the first *Gospel Ministry* was with miracles. can there be none now without *miracles*? why will ye limit the holy one of Israel?

If he bring about his end, that is, by the *Gospel* to bring in poore sinners to himself what matters it whether it be done by the *Work* of his *Hand*, or by the *Word* of his *Mouth*?

And yet who knowes but God who did, will again appeare in *working miracles*; especially at the calling in of the *Iewes*, as he did then at the calling of the *Gentiles*. But whether he will or no, let not us limit the holy one of Israel.

The

Or, Love one another.

4

The fifth Principle.

6. Do not divorce what God hath married, nor separate what God hath joyned together. The fulfilling of the righteousnesse of the Law without us, doth not hinder the fulfilling of it within us; nor the fulfilling of the righteousnesse of the Law in us, deny the fulfilling of the Law without us.

Why should some (*like the Corinthians*) cry up *Paul*, and *Apollo*, and *Cephas*, and neglect *Christ*? and others cry up *Christ*, and neglect *\* Paul* and *\* Apollo*? surely *Paul*, *Apollo*, *Cephas*, and *Christ* are <sup>Ye that</sup> very good friends. *Christ* is not included in *Paul*, nor excluded from *Paul*; but is within him, and without him.

Some cry up *Christ* in the flesh, others *Christ* in the spirit; but beloved, is *Christ* divided? surely *Christ* in the flesh, and *Christ* in the spirit, do not oppose one another; why then should any oppose them one to another?

Some are altogether for the letter, others for the spirit and meaning of the word; Beloved, why should ye not be for both in one, seeing they agree in one? *Letter and spirit, Word and meaning, do not disagree nor crosse one another.* The lesson when the Scholar hath learned it by heart, doth not differ from that in the Book, they are still one, and the same lesson.

*The Word is the meaning exprest, the meaning is the Word explained.* Only let me adde, that though the word *includes* the meaning fully, yet it doth not fully *expresse* the meaning, as appears by Christ's exposition of the Law, *Mat. 5.*

Some look but little to the outward conversation, as if all Religion consisted in an inward retirement and contemplation; others look as little to the inward, as if all Religion were in the outward man: but beloved, the inward and outward man

## The New Command rehewed:

make but one man; the inward and outward conver-  
sation but one conformity to the Will of God. He  
doth not enjoy much of God within, who walks not  
much with God without: nor doth he walk much with  
God without, who enjoys not much of God within.

### The seventh Principle.

7 Principle.

7. What ever was either rule or privilege under  
the Law, is still so under the Gospel, unlesse we can  
shew its abrogation. What was once discovered to be  
the will of God, continues to be so till he himselfe  
do disanul it. We see indeed that many things are  
revoked, and though they were once his will, are his  
will no longer: for God doth not speak the word be-  
cause the word is right, but the word is right because  
God speaks it.

Let us not therefore think that the Old Testa-  
ment's authority is not proof sufficient; surely as far  
as I understand, his will there, is not abrogated in  
the New Testament, abides still in its full force,

### The eighth Principle.

8 Principle.

8. Use sweetnesse rather then violence, words ra-  
ther then Swords to convince one another; use verba  
rather then verbata; Argumenta Aristotelica, rather  
then Bacilliæ rationali Argumenta, rather then club-  
Law, to win upon each other.

Certainly, if reason and Scripture will not pre-  
vaile, imprisonment, &c. are not like to do it. I am  
sure the first is more sueable to man, who cares not  
to be bound but with the cords of a man, viz. these  
cords may bind up his bands that he cannot hurt, but  
love binds up his heart that he will not hurt,

A Cart may break yee, but it doth abide yee still,  
but the Sun doth melt it out of it self.

I beseech you Beloved, let us rather pray one for  
another,

## Or, Love one another.

another, then make a prey one of another : if Christ come and find us beating our fellow-servants, how, ah how shall we look him in the face ? Oh that every one that reads, would ask his heart concerning every Rule, and Principle, how far it doth concern himself, and not put off, as if others, and not himself were spoken to.

Consider what hath been said, and the Lord give you understanding in all things.

Try all things,  
hold fast that,  
which is good.

### P A R T . I V

*I shall adde some Arguments to provoke us  
to mutual love.*

The first provoking Argument.

1 Argument

*¶ Is the will and command of the Lord Jesus Christ  
that we love one another. And oh with what  
willingnesse should Christians embrace the will of  
Christ ? Certainly if his command be grievous to  
us, the love of God is not in us, 1 John 5.3.*

Alas ! how little is *love your enemies* observed, when *love one another* is so little regarded ! Surely you would have been loth to have dealt so unkindly with a dead friend as not to observe *bis last Will and Testament*; and will ye deale thus with Christ? are these the effects of your affection ? How can you prove what you profess, that you are *bis friends*, when he saith, *John 15. 14.* ye are my friends if ye do whatsoever I command you? *never talk of friend-ship unless you obey him.*

Reade over that place (*not overly, but seriously*) *1 John 4.20.* If a man say I love God, and hate his Brother, he is a lyar. Do ye see this Christians ? Who speaks truth ? God or you ? You say you love God; God saith you lie, for you love not one another.

Meane

## The New Command renewed:

Meant ye to mock God, when ye call upon him  
and pray, thy will be done? is not this his will, that  
ye love one another? what would you have God say  
*Amen*, and you will not say so be it?

### The second provoking Argument.

\* Argument.

Secondly, We have Christ for an example; he lived  
and loved as well as suffered and died, leaving us an  
example. This is all we have to do in the world, to  
shew forth the virtues of Christ, and to walk as we  
have him for an example. We write not after our  
copy, unlesse we live and love as Christ did.

See that remarkable inference, 1 John 4. v. 10,  
11. *Hercin is loveno*t that we love God, but that he  
loved us, and sent his Sonne to be the propitiation  
for our sins, v. 11. He draws this inference, If God  
so loved us, what then? must we love God again?  
nay that is not all, but, how ought we to love one  
another, God having given us such an example?

\* Abrahens  
children, sons of  
imitation.

Christ told the Jews \*, that if they had made Abraham their example, they would do as Abraham did; and surely did we propose Christ for our example, we should walk as Christ. If a Painter tell me he is about to draw the Picture of a man, and it prove to be like a beast, I shall hardly believe that he had the Idea of a Man as an example in his fancy.

Surely, while the products and results of our undertakings be so brutish and diabolical; how can any man think that we have Christ as a pattern, unlesse they judge Christ by us to be according to us, viz. malicious and envious as we are?

*Ah my Brethren!* tender the honour of Christ more; he hath told the World that they may reade him in you, and your obedience to his commands will give all the world to understand that ye are his Disciples: alas, what will men think of Christ,

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when they see his Disciples walk in strife and bitter  
envyings?

You are his Epistle to be known and read of all  
men; and if the copy contain such bitter things, will  
they not think that the original contains the same?  
*Ah Beloved! why do you bring up an evill report up-  
on the Lord Iesus?*

When the streams are bitter, will any think the  
fountain sweet? The Academicks, the Peripatericks,  
the Stoicks, and Epicureans, and all the *sects* of the  
Philosophers, were more careful to follow their lead-  
ers, than Christians are to follow Christ.

But as Alexander said to a cowardly souldier of  
his called Alexander, *Leave off thy name, or fight bet-  
ter;* never call your selves Christians, and pretend  
to walk as you have Christ for an example, unlesse  
men may read that in you, which was read in Christ,  
*viz. love.*

*The third provoking Argument.*

Thirdly, *Love is debt.* You owe love, \* and <sup>3 Argumt.</sup>  
should owe nothing else to one another. Christians, <sup>Aut hoc non</sup>  
*will ye not be honest men and pay your debt?* Rom.  
13. 8, 9, 10. when you love one another, you ful-  
fil the Law, and pay your debt.

*Aut hoc non  
est Evangelium,  
aut nos non fa-  
mus Evangelium.*

Is it not strange that Christians should be such  
*Antinomians?* this is Christs Law, *Love one an-  
other;* now you are *Antinomians* if ye love not one  
another; certainly a man that is *for love*, is no *Anti-  
nomian:* for the Law is fulfilled in this one word,  
*viz. Love.* Look to it Christians, you will never be  
out of the danger of being arrested one by another,  
till you pay your debt, and love one another.

*The fourth provoking Argument.*

Fourthly, *Your union and communion one with an-* <sup>4 Argumt.</sup>  
*other,*

other, your loving one of another, will remove the scandals which your divisions bring upon the truth of God. There is no such stumbling block which causeth the world to wave the way of God, as the division of Saints.

It is bad like (*said the World*) that they can teach us the truth, when they cannot agree about it themselves. *Blessed God!* what a reproach is this? Oh that this should be published in *Ascalon*, and spoken in *Gath*!

*Christians*, would it not make you blush, if you should hear poor souls (*as I have heard (the Lord knows)* with a sorry heart) come and tell you, that there is nothing keeps them so much in doubt, nothing fills them so full of fears, as the division of Saints.

Alas *faith a poore soule*, my soule is in a strait betweene two, and what to do I know not; one tells me this is *Scylla*, another tells me that's *Charybdis*; one tells me that in that way *there is a Lion*, another tells me that if I leane on that wall a *Serpent will bite me*, and this saith the poore soule, even rends my heart to pieces.

Ah *Christians*! let the sighing of these poore Babes and *Infants soules*, prevaile with you; yea, let them who as yet are unborne (*being not new-borne*) see your sweet and loving conversation, that they may be won by it.

#### The fifth provoking Argument.

Argument. Fifthly, *Your living in love will midwife into the World*, that long lookt, and longed for man-child of Reformation, with which we travel in birth to this very day.

Alas! we are like *Jacob and Esau*, strugling in the wombe for priority and Eldership, and so prove our

our selves foolish children by standing in the way of breaking forth. Every body cries out, where is the Reformation? you promised us a Reformation; ah, will ye not lay it to heart? undoubtedly had you not fallen out about the way, you had come to your journeys end long since.

Nothing retarded and hindered publick motion, so much as division; when one goes this way, another that. 'Tis spoken to the everlasting praise of Israel, Judg. 18.1. they were gathered together as one man. And ver. 8. All the people arose as one man. So Ezra. 3.1. The people gathered together as one man. Neh. 8.1. And all the people gathered together as one man.

Had they been divided, how had the work gone on? Christians, shall Israel in the flesh be as one man, and shall not Israel in the spirit? were they so zealous for the Type, and shall not we for the Antitype? yea for the shadow, and shall not we for the body? as you love publick settlements and safety, love one another.

#### The fifth provoking Argument.

6. Union and love will preserve you, but division and envy will be your ruine, Gal. 5.15. But if yes bite and devour one another, take heed ye be not consumed one of another.

What! are Christians become like Milstones, which having no grise to grinde, set themselves on fire? that the World should hate you, and seek your ruine is no wonder; but that your selves should hate one another, 'tis monstrous. Was it ever known that any hated his owne flesh? you are flesh of flesh, and bone of bone, yea of one spirit with Jesus Christ. Oh if you were but sensible, how sensible Jesus Christ is hereof! Think ye that it paines him not to have his members thus disjoyned? surely he cries out,

138      The New Command renewed:

I am wounded, yea my friends wound me.

What? Brethren sheath their Swords in each others bowels! Will ye bring that ruine upon your selves which the Devil and his agents have attempted, but in vain? Will ye pull our one anothers eyes to make the Philistius sport?

Ah take heed, lest whilst you fall out among your selves, a common enemy fall in upon you and end the controversy, by both your ends. Surely the World hug themselves in these hopes; and the Saints shrage for these feares.

When Agamemnon and Achilles were fallen out, Homer brings in Nestor perswading them to reconciliation from these two arguments.

Μέγα πένθος Αχαιά ταῖς ἵναις,  
τῆς γυναικῶν Πελαγος Πελαμοῖστε ταῖδες.

Alas! great sadness will the Greekes posseſſe;  
Priams and Trojans joy will be no leſſe.

The World wilheth of you (as Tacitus of the Germans) if this people cannot love us, that they would hate one another: And will you give them their hearts desire? must it againe be ſaid, Thy perdition is of thy ſelf, Oh Israel! Oh England!

Tis ſaid of the ſtone Scyrus, that while it is whole, it ſwims on the water, but being broken, it ſinkes: Christians, there is yet hope, that being whole and united in love, we may ſwim above all the waters that flow in upon us like mighty flouds; but if we breake and divide, we are like to ſinke, every Womans child of us. Many other Argumentis may be uſed, but I hope a few words will be enough to the wiſe: onely these three to conclude with.

First, The Beasts of the field are not onely at peace with us, but at peace among themſelves: they eſpecially

ly who are of the same kinde agree together, Savis  
fater se convenit ursis, the wilde and savage Beares  
agree among themselves.

*What? shall the Lion lye downe with the Lambe,  
and the Leopard with the Kid, to teach Saints the  
way? the Oxe and the Asse have more knowledge  
then my people, said God of Israel; and may we not  
say of the Elephants and Stags, they have more love  
then Christians? they will help and support one  
another, but Christians —*

*Secondly, wicked men, Brethren in Iniquity agree  
together, Luk. 23. 12. Look to it Christians. That  
very same day Pilate and Herod were made friends  
together, who before were at enmity among them-  
selves. Can ye reade this and not blush?*

*That very day that Christ was to be abased, enemies  
became friends, and at this day when Christ is to be  
advanced, friends become enemies. Christians where  
are your hearts?*

*Thirdly, The Devills agree among themselves, and  
as I may say, love one another, though it be but a de-  
vilish love, Mar. 5. 3. from v. 27. to 27. mark it I be-  
seech you, They will not cast out one another.*

*Do the Devills love their Kingdome so well that  
they will not divide it? and do ye love ours so ill,  
as to divide it and breake it? will it not be bitterness  
in the latter end? Mat. 12. 45. they go and call one  
another, and take possession and dwell there; *What  
can Devills dwell together, and cannot Christians?*  
Oh! with what bleeding hearts should we think  
of this, that the children of Hell should be wiser  
in their Generations then the children of Heaven.*

*I shall conclude with that Scripture, Phil. 2. If  
therefore there be any consolation in Christ, if any  
comfort of love, if any fellowship of the spirit, if any  
bowels and mercies, fulfil ye my joy, that ye be like-  
minded,*

minded having the same love, but of a more noble  
minde. Let nothing be done through pride or vani-  
ty, but in lowliness of minde, let each esteem other  
better then himselfe; looke not every man on his owne  
things, but every man also on the things of others.  
Let this minde be in you, which was also in Christ  
Jesus.

Christians, I would I were able to express my self  
with more affection, in beseeching you to love one  
another; I beseech you, yea with beseechings I beseech  
you love one another. Could I but paint out before  
you the paintings of my heart, and set figber before  
your sight, and draw a draught of the groans which  
these considerations draw from my heart; But—All  
I will or can say is love, love, love; The love of God  
and the God of love constrain you to love oneano-  
ther: that it may at last be said of Christians as it  
was at first, behold how they love one another.

FINIS.

